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The Spirit of Missions;

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THE BOARD OF MISSIONS

Of the Protestant Episcopal Church of the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. VI.

SEPTEMBER, 1841.

No. 9.

CORRESPONDENCE.

—
DOMESTIC.

—
MAINE.

FROM THE REV. F. FREEMAN, MISSIONARY AT AUGUSTA.

Augusta, July 1, 1841.

THERE have been considerable addition to the congregation of St. Mark's church since my last quarterly report, and the prospect at this station is more and more encouraging. We feel sensibly the need of a more suitable and commodious place for public worship. We are grateful, however, that the courthouse affords us such accommodations as we have; and will not complain, even though it shall be found not sufficiently capacious. We have secured a lot as the site of a church edifice, in the centre of the most compact part of the town; and hope to be better accommodated, in the house which we shall build, at Christmas next. We hope, in this undertaking, to share in the sympathies of the friends of Zion abroad, and humbly rely on Him, without whose smiles our enterprise will be vain. During the last quarter I have baptized, adults 13, infants 6, total 19; and on the 23d of May I had the pleasure of presenting to our venerable Bishop, for confirmation, 36 persons, 22 of whom were heads of families. The number of communicants is now about 40. Our Sunday school is increasing and prosperous, numbering on last Sunday, 16 teachers and 86 scholars. This branch of the church is at unity with itself, and its members evince a strong, enlightened, and increasing attachment to the apostolic order, the pure faith, the primitive worship, the goodly fellowship, of that communion in which, as a part of the Holy Catholic Church, they are happy to find themselves. "The Lord hath done great things for us, whereof we are glad."

I am obliged to record but one burial. This was one of the adults baptized, mentioned above. He was a young man

of a "Baptist" family, and about to depart from this life, with a joyful hope of a glorious immortality, earnestly desired, and, to his great comfort, received Christian baptism upon the bed of sickness a day or two before his death.

FROM THE REV. F. C. PUTNAM, MISSIONARY AT BANGOR.

Bangor, July 6, 1841.

Since my last communication I have preached regularly twice every Sunday, (with the exception of two Sundays' absence, with leave obtained of Bishop Griswold,) and performed, to the best of my ability, all the duties that belong to a parish minister. I am happy to be able to say that my congregation is not only respectable in number and intelligence, but embraces some of the best families in this city, and is steadily on the increase. It never was in so good a condition as at the present time. In my absence I was admitted to priestly orders by Bishop Griswold, and since my return I have administered the holy communion twice, to which there have been accessions of young, intelligent, and pious persons. My Sunday school is rather small in comparison of my parish, but it is owing mainly to the fact, that most of the families in the parish are very young married people. I have also commenced a series of lectures which promise to be well attended and useful. My experience in the Christian ministry is limited, (it being but a year since I was ordained, and I have been engaged only two thirds of that time,) but I am doing my best endeavors, and I hope not without some small contribution to the prosperity of the Church.

There have been two burials of adults, and three infants baptized, during the quarter.

OHIO.

FROM THE REV. W. PRESBURY, MISSIONARY AT SPRINGFIELD.

Springfield, June 29, 1841.

In my last communication, I spoke of the gradually increasing interest in my parish, and of its encouraging prospects. I am now happy to inform you that my hopes and expectations have been to some extent realized. During the last quarter much has occurred to cheer our hearts, and encourage us in our humble labors in the vineyard of the Lord. The conversion of one soul is important, yea, of such importance as to cause joy among the angels in heaven; how much more, then, the gratitude, if we have been the honored instruments of bringing but a few individuals from darkness to light, and turning them from the power of Satan unto God. It will be recollected that this little parish has been for years struggling for existence. Now all seem to be encouraged. All seem to feel that the Church is now taking root, and that the time is not far distant when our little one will become a thousand. Prejudice is apparently subsiding, and the erroneous impression, that there is no piety

in the Church is fast dying away. For a few months past we have seemed to be more and more like a "city set on a hill, which cannot be hid." In May we were much cheered by a visit from our Bishop; and though his stay with us was but a few hours, yet even that short time was refreshing to our souls. He preached twice to large and attentive congregations, and at the close of the service administered the apostolic rite of confirmation to eight individuals, several of these however have previously been communicants waiting for an opportunity to be confirmed. One came from the Methodist denomination, feeling it her duty hereafter to cast her lot and influence into that Church which is "built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone." Last Sunday I admitted four to the communion who now stand ready for confirmation. All these are heads of families, and persons of standing and influence. The occasion was deeply interesting, and I believe to all true Christians present it was a time of refreshing from the Spirit of God. In the afternoon our congregation was larger than we could conveniently accommodate, showing, we trust, a growing interest in our favor. Our little building, which has hitherto been occupied for a school, has been neatly fitted up, and will be kept hereafter exclusively for service, until we are able to erect a more suitable building for the worship of God. My Sunday school is increasingly interesting. It numbers now, eight efficient teachers and forty scholars. I have recently succeeded, by donations from my parishioners, in purchasing the whole set of library books published by the Episcopal press, which has given a new impulse to the school. From present circumstances we feel much encouraged, and we cannot but hope that God has still greater blessings in store for us.

At the Yellow Springs, at which place I preach once every other Sunday, I have no addition to report. But a few individuals there are determined to have a church, presuming that when one is built, a tolerable congregation will be collected. Subscriptions have been made, nearly or quite sufficient to build a small neat edifice; contracts have been made, and they are now preparing their materials, and we hope by Christmas the church will be ready for consecration.

FROM REV. A. EDWARDS, MISSIONARY AT CENTERVILLE.

Centerville, June 24, 1841.

During the last three months I have continued to officiate regularly every Sunday, with the exception of one Sunday, when I paid a visit to my countrymen at Cincinnati. I have delivered a lecture once every week, and administered the communion every month. This parish has suffered considerably this spring by emigration; some of its most valuable members have removed to other settlements. The Lord, however, has been pleased to add to our number some of such as we trust

will be saved. Baptisms of infants, 6; communicants added, 8; removed to other settlements, 8; present number, 57. Sunday school, teachers 5, scholars 30.

MICHIGAN.

FROM THE REV. L. FOOTE, MISSIONARY AT KALAMAZOO.

Kalamazoo, June 21, 1841.

The current quarter of my labors, as missionary at this station, presents but little to give interest to my report. The principal services performed have been the stated ones of the Lord's day. To these have been added, for a few Sundays past, my attendance upon our Sunday school in the morning. This school, I am sorry to report, is in a languishing way on account of the very desultory attendance of the scholars, some of whom have been induced to connect themselves with other schools in the village. One cause of this, perhaps, is our almost entire destitution of proper books of instruction, as well as for weekly distribution among the children. Could we be supplied with the books we need, such as the various explanations of the Church Catechism, Questions on the Book of Common Prayer, Questions on the Collect, on the Epistles and Gospels, on St. Matthew and the Acts, &c., with a few Prayer Books and select Tracts for gratuitous disposition, it would aid us not a little. To obtain them here is quite impossible, and it is equally in vain, such is the scarcity of money, to raise funds to send abroad for them.

Since my last report the Bishop has visited us and held a confirmation, when I had the great pleasure of seeing seven of my number come forward to that ordinance.

I have baptized one adult and one infant, and six persons have been added to the communion. At the desire of the Bishop I visited the Grand Rapids on the occasion of his consecrating the church there, on the 25th of April last, where I preached once. I also attended our annual Diocesan Convention at Jackson, on the 27th of May last, officiating at Albion, a destitute parish, on my way.

Through the merciful goodness of God, myself and family have enjoyed uninterrupted good health, for which and all his other favors, may He give me grace to show forth my gratitude by increased faithfulness and zeal in his service.

FROM THE REV. M. HOYT, MISSIONARY AT GRAND RAPIDS.

Grand Rapids, June 24, 1841.

Since my last report I have officiated at Grand Rapids, twice on each Lord's day, with the exceptions mentioned below.

The church has also been open for divine service on Wednesday and Friday mornings, and every evening during passion week; and frequently on some evening during the week when no service had been appointed by the Church. Five have been added to the communion.

At the Bishop's visitation two were confirmed—two others were prevented by sickness.

I have visited Ionia once in about three weeks. In this place four were confirmed, and one during the quarter has been added to the communion. At my last visit I laid the corner stone of a church edifice. The people are erecting a small but neat house, and have raised enough money among themselves to pay for it. In every thing connected with the church they exhibit a most noble spirit. They are few in number, but strong in faith, and ready at all times to do all within their power for the cause of Christ.

I have given them, during the past quarter, one Sunday. I have also been absent from my parish two other Sundays on my way to and return from our Diocesan Convention. On my way to the Convention, I visited the northern section of the state, officiating at Courtland and Niles' Settlement, and twice at Dexter. On my return from the Convention I officiated twice at Homer and once at Marshall.

FROM THE REV. D. BARKER, MISSIONARY AT JONESVILLE.

Jonesville, June 25, 1841.

Since my last report our prospects have continued gradually to improve. We have had a visitation from our beloved diocesan. His visitation has rendered a great blessing to this church. Five persons were confirmed by him; five others were prepared and expecting to be present, but were providentially prevented; ten have been added to the communion. Two adults have been baptized, and three infants. We are about building a new church. The building we now occupy is too small for our congregation, and it does not belong to us. The gentleman who built it has removed to Montreal, L. C., and we must soon give it up. Our vestry therefore have resolved to commence building a new one, immediately, but I am sorry to say we are not able to do it ourselves. Our pecuniary embarrassments are as great or greater than ever before. I am sorry, and almost ashamed to be one to help increase the almost endless number of those who visit the eastern cities soliciting aid for the building of churches in the West. But I must do something; our people, after subscribing liberally according to their means, fall short of raising a sufficient amount by 700 or 800 dollars—2500 dollars is the least sum that we can build a church for in this country, even of the plainest character; and \$1800 is all we can boast, and I fear more than we can raise here. I therefore throw myself on the providence of God, and the good feelings of Eastern Churchmen, hoping that by getting a few dollars in each place, I may make the hearts of the few sheep of our fold here in the wilderness glad, from the evidence that Churchmen at the East are not unmindful of their brethren here in the far off West.

FROM THE REV. J. A. WILSON, MISSIONARY AT PONTIAC.

Pontiac, July 2, 1841.

Since my last report I have regularly officiated in my two parishes, except when I was absent one Sunday at the Convention in Jackson; which was pleasant and I trust profitable. I certainly work hard here and hope I am faithful, yet am not encouraged with many additions. During the last quarter I have baptized two infants. I have the exceeding pleasure of saying that in about two weeks we shall be in our new church. This will doubtless be a favorable circumstance to our little community. Indeed, whatever my discouragements may be as the pioneer in this part of the West, I feel quite assured that a day of better things for the Zion of God will come.

WISCONSIN.

FROM THE REV. W. ALLANSON, MISSIONARY AT SOUTHPORT.

Southport, June 21, 1841.

Having been engaged a number of weeks in the East collecting money to aid in the erection of a place of public worship at Southport, I returned to my station the latter part of May, after having received from the dioceses of Western New-York and Pennsylvania the sum of seven hundred and two dollars and twenty-seven cents.

This sum, together with what has been raised among the Episcopalians in this village, has enabled the vestry to put a church edifice on a larger scale than stated in my last report, which, however, is still of humble dimensions, it now being, instead of, as there stated, 26 by 40—26 by 48 feet. This alteration, deemed necessary by the vestry in consequence of the rapid increase of the village, has necessarily increased the expense, so that although the building will be enclosed in a few days, it cannot, at present, be completed. We hope, however, with some little additional aid that has been promised us from the East, and a little more among ourselves, to be able to fit it up for temporary use.

While the congregation has not been unmindful of the temporal interest of the church, I trust their spiritual and eternal interest have not been overlooked; "by their works ye shall know them."

Since my return, my time has been employed as stated in my previous reports.

FROM THE REV. R. F. CADLE, MISSIONARY AT PRAIRIE DU CHIEN.

Buffalo, N. Y., July 1, 1841.

I have officiated at Fort Crawford, or in the settlement of Prairie du Chien, during the last quarter up to within ten days of its close, when I left my missionary station with the design of visiting New-York. On the first of April I attended the burial of an adult in the settlement, on which occasion I preached; and on the same day I attended the burial of a private

soldier at Fort Crawford. I attended also the funeral of an adult in the settlement of Prairie du Chien on the 15th of April. I baptized two children on the 2d of May at Prairie du Chien, and one infant at Fort Crawford, on Whitsunday. I preached at the Fort on the morning of Good Friday. On the morning of Sunday the 2d of May, and on the afternoon of Sunday the 9th of May, I officiated at the court-house for the county of Crawford. I officiated in the lower town of Prairie du Chien, about a mile south of the Fort, on the morning of Sunday the 23d of May, and on that of Sunday the 6th of June. And on the last Sunday in June (the 27th) I officiated for a large congregation on board of the steamboat Missouri, immediately after its departure from Mackinac and entrance into Lake Huron.

FROM THE REV. A. HUMPHREY, MISSIONARY AT BELOIT.

Beloit, July 1, 1841.

In presenting this report I have to inform the Committee that decided opposition to the Church has shown itself since my last report. Much has been said and done to counteract the influence which was feared the Church was making amongst the inhabitants of this village. But notwithstanding all the unfavorable circumstances in which we are placed, if we can succeed in building our proposed house of worship, and the mission here can be sustained, I have no doubt that through the Divine Blessing, the Church will be permanently established in this rapidly increasing village. Three hundred dollars in money, together with what has already been subscribed, would enable us to erect a neat and convenient little church, in which our services might be performed to the honor of God and good of souls. Will not some of the wealthy men of the Church have compassion on us?

Since my last report I have performed services more frequently than before. On Good Friday I baptized an adult. On Easter Sunday and on Trinity Sunday I administered the communion; on the first occasion ten, and on the last fifteen persons came to that holy ordinance.

My situation here is difficult and in some respects unpleasant, but through divine assistance I am disposed to make a thorough trial of what can be done to erect here the standard of the apostolic church.

FROM THE REV. W. PHILO, MISSIONARY AT MADISON.

Madison, July 5, 1841.

The prospects of the station in this place are much as when I last reported. We are still unprovided with any convenient place for holding divine service, for which reason I have not officiated here so regularly as I otherwise should have done; but undoubtedly this serious evil will be measurably remedied when the capitol is finished. We have received an accession of one communicant by a removal from the East. I have been unable to visit Sac Prairie this quarter.

At Aztalan I regularly officiated once in four weeks, preaching twice and not unfrequently three times on the Lord's day, and several other neighborhoods in that vicinity have been visited by me. Three children have been baptized. This settlement has received quite an increase this season by the acquisition of several families lately emigrated from the Atlantic states.

In a former report I informed you that we were entitled to the school-house, lately erected, one fourth of the time, but this portion of the time has become altogether too small. We much need a place of divine worship, exclusively under our own control. And how shall we obtain it? We can find no other way but by building a church, and to accomplish that we are now struggling, every one doing a little, and the utmost that he is able. We shall be able to raise, we think, about five or six hundred dollars, but what shall we do for the balance which will be necessary? We know we have many warm and liberal friends in the East. We equally know that there are a great many calls and claims upon their liberality. But aside from their contributions to the support of the missionary fund, we can conceive of no object more worthy than building temples for worshippers of the great Supreme.

I wish to confine my labors to the region of the Rock River, so soon as a mission can be obtained for Madison and Prairie du Sac; at present my field for cultivation is too large, my rides are too long and fatiguing, and my health is fast sinking under them. I feel it absolutely necessary to give up part of my station, and prefer retaining Aztalan as the central point, taking in as out appointments Watertown, Jefferson City, Fort Atkin, and White Water, all of them on the above river, and also above Columbus in the North-west, twenty-five miles from Aztalan.

INDIANA.

FROM THE REV. A. H. LAMON, MISSIONARY AT EVANSVILLE.

Evansville, June 22, 1841.

Having been absent from my parish a fortnight on account of our Convention, I have not been able to do more than call on all my people, in addition to our public services, since my return from the East. Consequently I can say but little with reference to the spiritual condition of my parish. The population of our town is steadily increasing, and the Church, with the divine blessing, will continue to prosper. My excursion has relieved our church of about \$900 of its debt, and although some few hundred dollars are still due, yet I believe we may get along with the remaining liabilities without being greatly pressed.

In addition to the regular services in my parish, I have made a monthly appointment for officiating in the country, about 13 miles from this place. It is my intention, with divine permission, to preach about once a week in the country during the summer and autumn. The Sunday school is gradually increasing.

FROM S. W. MANNEY, MISSIONARY AT LA PORTE.

La Porte, June 23, 1841.

In making another quarterly report to the Committee, we have great reason to thank God for his continued kindness and numerous blessings. The Church is gradually increasing and strengthening. Next year, if Providence smiles upon the husbandman, we shall, in all probability, take steps towards the erection of a church. To accomplish so desirable an object, an object so dear to all our hearts and so intimately connected with the immediate prosperity of the Church. We trust that our brethren at the East, will not refuse to lend a helping hand. My esteemed friend and brother, the Rev. D. V. M. Johnson, has been compelled by ill health to suspend his ministerial labors, but we all hope and pray that he may soon be restored to us. With the consent and approbation of the Bishop I have, for the last two months, given some portion of my services to Michigan city. When I am absent from La Porte we have lay-readers, and so at Michigan city when I am not there.

We have just had a most interesting visit from our beloved Bishop. He was with us several days, and I assure you it was a season of refreshing gladness. Sunday last came to us richly laden with spiritual blessings, and I hope it will be long remembered by all; but especially by those who were then born again of water and the Spirit, by those who then received the grace of confirmation through the ministration of our spiritual Father, by those who then received, for the first time, the most comfortable sacrament of the body and blood of Christ. Families, 14; baptisms, infants 3, adults 2—5; confirmed, 5; communicants, 24; collection, Domestic Missions, \$2.

FROM THE REV. J. B. BRITTON, MISSIONARY AT NEW-ALBANY.

New-Albany, June 26, 1841.

I have nothing of special interest to report during the concluding quarter. The Church is steadily lengthening her cords and strengthening her forces without excitement; even when the love of some waxes cold we increase, the dew of God's blessing coming down upon us, as calmly as the natural dew on our imploring vegetation. At our next visitation from the Bishop, we hope indeed a shower of blessings, in the confirming of the Church. Twelve or fourteen candidates are looking forward to the laying on of the apostle's hands, and the whole church to a refreshing from the services. May God grant that none be confirmed in their sins; as well as that none absent themselves who have given me reason to expect their presence. Eleven new communicants are on my record during the quarter. Many of our additions are from the Germans.

Three children have been baptized. Our church debt is our great drawback, or this parish would now be strong enough to stand alone. I purpose, God willing, to make a special effort

in the congregation, with the promise that if they do all they can, I will make an effort abroad.

Our church must be put up for sale, if \$1000 are not procured in three months. Our additions are not generally from those who have this world's goods, and therefore our means do not keep pace with our increase. My only absence, I believe, during the quarter, has been to attend the Convention at Indianapolis, where old friends greeted me, some with tears in their eyes, giving evidence that my first missionary efforts were not without fruit, and where I met the Bishop and seven brethren of the clergy with a respectable lay delegation. I have also missed a Sunday's services by sickness since my return, and am still but in a dragging state. Is there no one to be found suitable for Indianapolis? Would to God I could see that dear little flock under the superintendence of a faithful shepherd.

If \$600 could be raised for the debt of this church east, I would give up the missionary stipend to-morrow.

FROM THE REV. R. S. ADAMS, MISSIONARY AT MISHAWAKA.

Mishawaka, June 28, 1841.

Since my last report we have received a visit from our Bishop who preached for us four times, and on the first Sunday after Trinity administered the Lord's Supper. With him I visited Goshen and Bristol. At Goshen the Bishop preached on Thursday evening, June 10th, to a respectable congregation. I read the service. On Friday we proceeded to Bristol, where we had morning and evening service; the Bishop preaching on both occasions. He has, at my request, allowed me to officiate half of the time at Bristol, and to discontinue my labors at South Bend.

At Mishawaka, communicants, 6. At Bristol, communicants, 5,

FROM THE REV. GEO. FISK, MISSIONARY AT RICHMOND.

Richmond, June 29, 1841.

My report should furnish matter for devout gratitude to God; for He hath smiled upon us and blessed my feeble endeavors. I have baptized one adult and received him to the communion. Our Sunday school numbers 22 teachers and 165 scholars. Our F. M. Association has increased in numbers and interest. At a Ladies' Fair, held in May, we received \$200; the articles were furnished us by Mrs. Eliza Jones, and many other very benevolent ladies in Philadelphia, for the benefit of our Church. We are now making such progress with the edifice as seems to insure its being enclosed this season.

I have generally officiated twice each Sunday; in addition I have officiated three times during the quarter to the colored people, and once at Mount Vernon on Sundays. I have attended Sunday school each Sunday, except when at the Convention. I would report the donations of \$60 from the Bee-hive Association of St James' Church, Philadelphia, and of \$50 from the Ladies'

Missionary Association from Christ Church, Philadelphia, for the Church here.

I have received in all from Philadelphia, about \$700, from New-York, about \$600, from the villages on the banks of the Hudson River, about \$250, besides many books, in value, about \$300; the \$50 from Dr. Wyatt's people has been acknowledged already. The above is the result of my efforts last summer.

FROM THE REV. C. PRINDLE, MISSIONARY AT LAWRENCEBURGH.

Lawrenceburgh, June 30, 1841.

Since my last report, with the exception of two weeks, I have officiated regularly on each Sunday, and conducted a Bible class on some week day evenings.

Sunday, the 30th of May, I spent at Indianapolis, when I was there staying in attendance upon our annual Convention, and the following Sunday I spent at my old station, Terre-Haute, with a view of keeping alive the interest which exists there in regard to the Church. My visit convinces me more than ever of the importance of supplying that place immediately with a missionary. I would refer to the statements of my last report, as containing reasons which still bear upon my mind in all their force. I cannot but indulge the hope that God is inclining the heart of some brother to that interesting field. I wish with my whole soul, that our brethren might see with their own eyes the wants of the Church in this western world. And sure I am that the sight would awaken an interest and sympathy in our behalf, which our reports can never create.

In this place we are weak in number; but we sow in faith, and trust that the seed will ere long spring up and yield its increase to the glory of God. As intimated in my last report, I have lost 5 of our communicants by removal, leaving but 5 to kneel at the table of the Lord and receive the emblems of a Saviour's body and blood. Our Sunday school numbers an average attendance of about 30 scholars and 7 teachers. Contributions for Foreign Missions, \$6.

FROM THE REV. C. H. PAGE, MISSIONARY AT JEFFERSONVILLE.

Jeffersonville, July 5, 1841.

Our church is now free from debt, the congregation is generally good, and attentive in time of worship, and the expectation is indulged, that in course of a few months there will be an accession of several valuable members.

ILLINOIS.

FROM THE REV. S. CHASE, MISSIONARY AT ROBIN'S NEST.

Robin's Nest, June 21, 1841.

I have few facts to report in relation to my mission since Easter Monday.

I have attended the services and preached in the chapel of the College and Peoria each alternate Sunday, with two exceptions—one Sunday I was ill, the other was the Sunday previous to the annual Convention. The congregations, in both places, have been respectable and large. Could a clergyman be so circumstanced as to devote his entire labors to Peoria, the Church in that place would soon be placed in a promising, and, under God, permanent footing. The congregations are large, and seem to take each an interest in the services.

At the Chapel there has been one baptism, adult, and one confirmation; present number of communicants, 69.

FROM THE REV. J. L. DARROW, MISSIONARY AT COLLINSVILLE.

Collinsville, June 29, 1841.

Since the date of my last quarterly report I have been regularly engaged at my station, officiating every morning and evening, and also holding an evening service every Wednesday night; only that in consequence of the severe illness of our little daughter, which at length terminated fatally, we were obliged to intermit the services for two weeks. By the blessing of God, the other members of our family who have been ill are nearly recovered. I have baptized one infant, and added two to the communion.

For the last two months the house in Marine has been too small to contain the congregation which assembles there. They are beginning to think of trying to build a suitable church. This is very much needed; but I fear the requisite means cannot be obtained without some aid from abroad. We are looking for a visit from our Bishop, soon, when I hope some will be prepared for confirmation, and when I presume the churches in Edwardsville and this place will be consecrated. I have received at a collection in Marine, in aid of the funds of the Domestic Committee, three dollars and twenty-five cents.

FROM THE REV. W. DOUGLASS, MISSIONARY AT TREMONT.

Tremont, July 1, 1841.

I recommenced my services in Tremont on Easter day, when I administered the sacrament of the Lord's Supper to eight persons. I have divided my time, since my return, between Tremont and Pekin, officiating at each place alternately, with the exception of one Sunday, when attending the Convention of this Diocese, at Juhilee. The very warm congratulations which I received from all classes on my return to this county were truly gratifying, and encourage me to renewed exertions in spreading the glad tidings of redemption, looking for my reward in the "mansions of the house not made with hands eternal in the heavens." The services, both in this place and Pekin, have been well attended through this quarter. Three infants have been baptized, one by Bishop Chase on his visit to this place in **May last**; the other two by myself. Communicants at present

in Tremont, (three being added by removal,) 12 ; in Pekin, 2 ; in Mud Creek and vicinity, 6.

FROM THE REV. C. DRESSER, MISSIONARY AT SPRINGFIELD.

Springfield, July 1, 1841.

I have, beside my services here, officiated eight times abroad ; namely, twice in Rochester, once in Petersburg, twice in a farming settlement eight miles south-west of this place, once in Mount Auburn, Christian co., once in Delaware, Tazewell, co., and once in the Chapel of Jubilee College. In Mount Auburn I baptized an infant. One communicant has been added by removal, and one from the county not before known to me, has been in the communion. Others are expected to be added whenever we are favored with a visit from the Bishop.

Our Sunday school numbers about fifty scholars, and is more flourishing than at any previous season. Measures are now on foot, likely to result in securing a very desirable lot for a church, the erection of a small parsonage house, and the liquidation of a debt of between three and four hundred dollars, incurred in building the church we now occupy. If these measures are accomplished I shall not only thank God but take courage.

FROM THE REV. G. P. GIDDINGE, MISSIONARY AT QUINCY.

Quincy, July 1, 1841.

I arrived in this place on the last Saturday of March, and a few days after reported the situation of the parish. I now find that I made an error in giving the number of communicants on the register. The number should have been 18. Seven have since been added to the list—three for the first time, and four from other Episcopal congregations. Some more are to be added next Sunday, when the Right Rev. Bishop of the Diocese is expected here to confirm. The present number of communicants is 25. One child has been baptized. Our Sunday school is small, but measures have been taken to revive and enlarge it. A Bible class is also to commence study and recitation next week or the week after. I have been unable to commence sooner, in consequence of the rains and mud that prevailed in the spring.

Our house, which was erected for temporary purposes, was by a great mistake made too small, and as the seats are rented to raise the sum necessary to support a clergyman, our influence on the community is very limited. The house will not accommodate more than 150 persons. We need more room, and we are at this moment trembling between the hope of securing a larger, and fear of failing in the effort. The times are hard, and money scarce ; but there is a liberal spirit abroad.

If speedy attention is not paid to the church in Rushville, I fear it soon will be numbered among the things that were. And yet I consider the present a propitious moment to revive it ; peculiarly so.

I should state that a small collection of five dollars was made on Easter Sunday to aid the funds of the Committee, at the request of the Rev. Mr. Dresser of Springfield, and has been handed over to one of the wardens to be forwarded to him.

FROM THE REV. A. H. CORNISH, MISSIONARY AT JULIET.

New-York, July 5, 1841.

Protracted indisposition has at length compelled me to quit my post, at least for a season. My labors the last quarter were frequently interrupted by returns of the intermitting fever. Baptisms, infants, 4. At the request of my Diocesan, I passed Easter Sunday at Jubilee College, and preached once in the chapel of that institution. I visited Jubilee again on the sixth of June, and participated in the business of the annual Convention of the Diocese. Sunday, 16th of May, I spent at Rockford, Rock River, and held two services; one in the Baptist, and one in the Congregational meeting-house. The next day I had an evening service at Belvidere, fourteen miles from Rockford. These places continue to stretch forth their supplicating hand in vain for some one to administer to them regularly the sacrament of the Church.

FOREIGN.

W. AFRICA.

JOURNAL OF THE REV. JOHN PAYNE. *Concluded from page 246.*

Cavally, Oct. 23d.—To-day G. came to say that he had taken his house, and that the man who was so violent yesterday, though present, offered not the least opposition.

Oct. 25th.—The temptations of the present season have proved too strong for the principles of this people. To-day my heart has been pained by having a mere handful to hear preaching, and being assured that nearly all were at work on their houses. I took the precaution last evening to go through the town and inform all of the approaching Sabbath, so that their sin is wilful and against warnings.

Nov. 1st.—My heart has been again cheered by a large congregation—the more so, because all were to have gone for thatch, but stopped on account of its being the Sabbath. This afternoon, however, about 4 o'clock, I was sorry to hear the sound of the drum, summoning the people to dance. G. shortly after came in, and said he had tried to prevent this, but was overruled by a number of young Kroomen. These declared their approbation of all else that I taught, except the prohibition to dance on Sunday. "That wherever they had been on board of vessels, at Sierra Leone, and Cape Coast, they had seen playing on Sunday. Captains of vessels particularly, had encouraged their dressing and dancing on the Sabbath." It was gratifying, however, to learn that, notwithstanding the examples of those who ought to have known better, there was quite a

discussion about the propriety of observing the Sabbath, and some in favor of it.

Nov. 8th.—My hopes in regard to the prevalence of a religious influence amongst this people, founded upon the readiness with which they desisted from work on last Sabbath, have received quite a damp in their conduct to-day. Yesterday I learned that the drummer had summoned all the people to go for his thatch to-day. It seems that in return for the services he renders, this privilege is allowed him. On hearing of this, I went to the king's house, to ask his interference to prevent it. I found him, however, quite indisposed to do any thing in the matter, alleging that though the old men would rest, the young men were so unanimously in favor of working, that it could not now be prevented. I urged him to call the headmen to discuss the matter, reminding him of his having often told me, that they could control such things. He said he could not do this in my presence, as he feared my feelings might be wounded by something said, as I could understand their language; but would call them together after I had left, and inform me of the result. Very soon afterwards, a messenger was sent to tell me that the people would not consent to rest. In consequence of this very few people attended religious services to-day.

Nov. 13th.—Made a visit to-day, as I have long been wishing to do, to Woteh and Sedeh, two small towns belonging to king Baphro's settlement at the mouth of the Cavally river. These two towns, and another smaller one, within a few hundred yards of each, contain a population of not less than 1500 souls. They are situated on the Cavally river, about one mile from its mouth, and four miles from my home. The walk is pleasant in the dry season and not much otherwise in the present (rainy) season. On making inquiries I was astonished to learn, that though missionaries had resided so near them for years, I was the first to bear to them the "glad tidings" of the Gospel. Though many of the people were absent on their farms, the number who came out to learn what these things meant," was at both places respectable and attentive. If ever the Gospel appears to me peculiarly precious, it is when I am thus privileged to proclaim it, the first time to the benighted sin-bound heathen; and in the strong sense of its fitness to their lost condition, felt at such times, it seems wonderful—most wonderful that the prisoner does not "leap to burst his chains," and accept the glorious privileges of the children of God.

Nov. 15th.—Quite a considerable number were present at religious services this morning, and amongst them some strangers from the interior. It is my privilege thus often to dispense the word of life to persons from the dark interior. May their minds be affected by the truth; and may they be the bearers of its glad tidings, however imperfect, to their brethren, until the Lord of the vineyard shall send forth more laborers into this abundant harvest!

Soon after religious services were concluded, I was informed that a woman from this town had been killed by drinking "Gidu," and not long after, I saw her corpse approaching from Grahway, where she had gone to drink it, as they express it, quietly; that is, free from the malign influence to which she would be subject among her accusers. Her husband, one of the most civilized and respectable old men here, had warned her against drinking "Gidu," whether she was guilty or not. She, however, persisted in her resolution, and fled to a friend at Grahway to have it administered to her. This determination on the part of the persons accused, to acquit themselves of the charge by the supposed infallible test, renders all efforts to save them of no avail; since, if, as may be done in most cases by any person of character, they are rescued from immediate trial, they feel themselves obliged to undergo it, at some time, in order to wipe off the imputation of witchcraft, under which they must ever otherwise remain.

Nov. 16th.—To-day the principal trademan of this place came for a book and candle, expressing his determination to learn to read and write. He wished to begin at home, at night, to avoid ridicule. He gave to others as a reason for his respect for religion and disposition to learn, my obvious wish and efforts to instruct and elevate his people. This he contrasted with the conduct of captains and traders who appeared to wish to keep them in ignorance, and discouraged all attempts to learn.

Nov. 20th.—Made a second visit to-day to Woteh and Sedeh, in company with brother Smith. We had a very large collection of men, women and children in the former place, in one of the largest houses I have seen in the Grebo country, to hear the "strange things which we brought to their ears." The utmost gravity and attention were preserved until we were about to engage in prayer. I took all possible precaution to cause the same feelings to continue through this solemn exercise. Amongst other things I told them that if they laughed, it would be at Grūsual (God) and not me. To avoid this, many of the younger portion of the congregation, when we were about kneeling, as if conscious of their inability to control their feelings, and yet afraid to give way to them, rushed out of the door with the utmost precipitation. Of those who remained, the majority at first gave vent to their feelings in suppressed groans, indicative of superstitious dread; but as soon as the words of the prayer (offered up in their own tongue) had risen above the noise, and were heard, the most solemn stillness ensued, showing that they feared, if they did not reverence and love, the Being addressed.

Nov. 22d.—The congregation to-day good, but not so large as usual, the present season of amusement (immediately following the building season) having commenced. There was no dancing this morning, but it began about 4 o'clock this afternoon, and has continued until night. May the Lord have mercy upon this people.

Mount Vaughan, Dec. 28th, 1840.—On Wednesday the 24th inst., we left Cavally with our school, to attend the annual general examination to take place here on the succeeding day. At Grahway we were joined by Mr. Appleby and his scholars, who with us and our kroomen formed a retinue of fifty individuals. Three canoes awaited us at the head of the branch of the lake, terminating at Grahway, to convey ourselves, the girls, smaller boys and baggage; the greater part of the company having to walk the beach. We all arrived at the mission before 2 o'clock, where we were met and greeted by most of the scholars, teachers and missionaries in the enjoyment of tolerably good health. Wednesday evening being the usual time for religious services by the missionary to the colony, I had the gratification of addressing a considerable audience, made up almost exclusively of members of the mission, and those under their instruction. The spectacle to me was most gratifying, and the excellent music so greatly improved by the efforts of Mr. Perkins, added not a little to the interest of the occasion. On the following day the examination commenced at 9 o'clock, and continued, with a few minutes intermission, to 3½ o'clock, P. M. As you are aware, this is a *general* examination including all the schools of the mission. On this occasion the colonist school, commenced about three months since, was included; and I am glad to say, that the progress of the scholars in this department showed that the teacher, Mr. Harmon, had been faithful in the discharge of his duties. Most of the scholars evidenced a degree of advancement in knowledge highly encouraging. There was one feature, however, peculiarly pleasing connected with this examination. It was the fact that there were then connected with the schools three respectable colonist teachers, educated by us, besides several native youths who render valuable assistance in teaching. Since thus much has been accomplished during four years of trial, of sickness, and of experience, we can but hope for more, far more during the same time in future.

The examination had scarcely closed, before the attention of all was drawn to the approach of Christmas day, by the firing of guns, and noise amongst the colonists. This mirthful spirit and manner of celebrating the arrival of this sacred season so universal in our southern country, has through the colonists infected too much our school. Much laughing, noise, and some firing (without authority) were kept up to a late hour on Thursday night on our hill. But all this was nothing compared with what we witnessed on Christmas morning. The boys have learned that it is customary to claim presents on this day in our country. This was sufficient to set the whole establishment in commotion long before day; and some in their anxiety to claim their presents, were found climbing up the posts to the second story piazza of the first mission-house. All however had become tranquil before the hour arrived for religious service, and all repaired to the house of God to celebrate that love which brought

“ Christ Jesus into the world to save sinners.” It was a refreshing season, not only to meet all the members of the mission (except Dr. S.,) but likewise the eight youths admitted to the communion in the spring, around the table of our common Saviour. Oh may God continue to draw to his common table scores of those “ who shall be saved !” To-day most of the boys have returned to their homes, and we have for once since Wednesday, something like quietness. This Mrs. Payne much needs, as her health lately has been much impaired. Such occasional relaxation from labor, and change of scene in a tropical climate, are thought by some of the missionaries to be better calculated to prepare the system for a long residence here, than subjecting it to the violent and sudden changes from a warm to a temperate climate, and from the latter to the former again. The benefits which we have often experienced in this way, incline us to try it as long as we can safely do so.

ATHENS.

FROM THE REV. J. H. HILL.

The Rev. Mr. Hill, after alluding to the degraded moral condition of the Greeks at the commencement of the mission, and to the peculiar difficulties in the way of a missionary laboring for the elevation of a community nominally Christian, proceeds in a communication to the Committee as follows:—

We believe, then, if we take these two considerations into view, we have abundant reason to bless God for the manifestations of His grace and power, accompanying the instrumentality that has been used. We bless His holy name that He has allowed us, even here on earth, and before our work is done, to see much spiritual benefit from our labors in Athens and throughout Greece. I do not now speak of the important effects upon the thousands who have come within the sphere of our influence, in producing order, good conduct, regard to truth—abandonment of vain superstitions or pernicious errors—love of the Scriptures—reverence for God’s holy day—filial piety—obedience to authorities—respect for God’s ordinances, habits of industry—the domestic virtues—intellectual improvement elevating them above their former state of degradation ; nor of the generous emulation which the success and advantages of our efforts have excited among them, leading them to establish seminaries for the education of their youth, and especially of females ; nor of the impulse that has been thus given to the cause of education throughout the land. These, and many other important benefits, proceeding directly from the labors of your missionaries, every where meet our eye ; but although frequently described by learned travellers, and brought to your notice in various ways, I am quite sure there is not one who has not himself witnessed it, who can form an adequate idea of the extent of those blessings, or of the silent but unceasing influence of your mission in Athens, producing like results.

But beside and above all this, we have the strongest ground

for saying that to an extent, beyond our most sanguine expectations, we have witnessed the powerful effects of the Spirit of God upon the hearts of many of those who have come within the influence of our instructions. We have the most decided proofs of evangelical conversion—conversion of the heart and life, as unequivocal as ever allowed to be exhibited in any christian church in our land; evidences that a new and heavenly principle had been implanted in the heart; in those, too, whose daily walk and conversation are ever under our immediate inspection; and besides such, we can speak, too, of the hopeful conversion of many who attend only upon our daily instructions, or upon our Sunday expositions of the Gospel. If, however, we are asked for the number or the names of such, we shrink from answering, not only because it would really be difficult to give any thing like a correct account, having never kept a register of that kind, (though we trust to find them enrolled in the Book of Life,) but also because we really think there is something improper in attempts to show, with arithmetical nicety, the extent of the Holy Spirit's influences. I know that a parade of numbers would for a time have some effect in recommending the utility of our mission; but if there be not in the Church a deep rooted principle of reliance on the word and promises of God, she will never be able adequately to appreciate or properly to support her missions at home or abroad; and this principle ought not to depend upon the evanescent excitement of a missionary's visit or a statistical report. We who labor, dear brethren, should seek to have our testimony on high, but this we are in danger of forgetting if we are urged to excite the Church by repeated accounts of our own labors. Missions are eminently a work of faith, and if we have the proper principle and are acting on a Gospel plan, we ought to labor willingly, and the Church ought to be satisfied to do her duty, whether we have fruit or not. We must in such cases leave the work to God in patience. Now in our case, who can tell the effects of a single perusal of a single copy of the word of God, of which so many thousands have been distributed by your missionaries, and if so, what may not be expected from the unceasing instruction out of its sacred pages, of thousands? with us it has always been *the book*, for a long time the *only book*, and when we read "my word shall not return, &c., &c.," dare we doubt it has been accomplishing that whereunto it has been sent? What has made E. so rich in spiritual understanding? Who can limit her influence on those around her wherever she moves?—bringing from the stores of Gospel truth with which her mind is imbued, things new and old, and instructing out of them individuals of all classes in society and of all ages. How have the devoted energies of S— been formed, with her limited talents but converted heart, seeking to do all (and at all times to do it,) as unto the Lord? What has occasioned P—s earnest and sincere desire to leave his present

worldly prospects, and to enter the ministry, the despised ministry, presenting no hope at present of any thing beyond a miserable pittance? How are we to account for and describe the struggle between sin and grace now going on in the mind of the child E——, now Satan triumphing, now tearfully listening to the still small voice of God's Holy Spirit? How can the mighty struggle in the heart of P. be portrayed, or what was it that induced her to resist all the entreaties of friends and the allurements of an advantageous union, and give up all her worldly prospects, and, as she said, rather embrace death itself than be drawn into the contaminating influence of the world? Who can describe the death-bed scenes of Charikleia and Penelope? the former rising superior to the daily inroads of a horrible disease, and in the midst of excruciating agonies singing songs of praise and uttering words of prayer and thanksgiving to her Saviour—the one who was once the most ignorant and hopeless of all we have had to do with, and the latter, the little Penelope, occupying the weary hours of her last day in putting her house in order, and then patiently awaiting the time of her departure! And then again, let me ask, what is to be the influence of Gospel truths upon the hearts of those little innocent children who daily encircle the knees of Mrs. Hill, opening their hearts and confessing their sins, discovering in the most touching manner the power of an awakened conscience expressing, in childlike simplicity, their wonder that when they would do good, evil is present with them. What is to be the end of all this, when we know these are the effects of our *ordinary instructions* out of the word of God, when we see how quick and powerful it is to make the conscience tender and to teach them to flee from temptation? Mrs. Hill relates to me in her last letter two instances of this kind in the week preceding, where they came (both very young children) and voluntarily confessed that they were tempted to do what was not right “according to the Scriptures,” and they said to themselves “get thee behind me Satan.” Time would not suffice to relate all those proofs which are hourly occurring to make us feel that He who directs the way of the Spirit is around and in the midst of that missionary circle from whom I have so unwillingly torn myself. There are, I assure you, many other undeniable evidences of this, but we all feel reluctant to make them known; we feel almost as if it were sacrilege to expose them to the public glare for the sake of a short-lived interest. Let the Church have faith in the evidence, even if it relate to things not seen, and she will assuredly enjoy the substance of the things she hopes for!

CONSTANTINOPLE.

FROM THE REV. J. J. ROBERTSON, D. D.

Constantinople, Dec. 31, 1840. Another year of my missionary life is brought to a close. It has been marked by no special public efforts or systematic operations; and yet, considered in

its bearing upon the ultimate success of the great enterprise in which I am engaged, may perhaps be recognized among the most important of those which I have passed in the Levant. As heretofore, I have embraced such opportunities as have been afforded me of advancing the cause of truth and the spiritual kingdom of Christ by endeavors to remove prejudices, enlighten ignorance, convince of sin and persuade to holiness those with whom I have held intercourse. I have walked by faith, not by sight, and have been willing to labor, sowing the seed, though I may not be privileged to behold the harvest. I have also, as circumstances permitted, improved my knowledge of Greek, made some progress in Turkish, and have given much attention to certain portions of church history, and the points on which we agree with or differ from the various Oriental churches. But that which I look to as especially important in this period of my missionary career, is the thorough investigation which I have been enabled to make of the principles upon which our missions are and should be conducted, and of the views of both our friends and opponents, as well in Great Britain as in the United States. In this, for the last few months, I have enjoyed the advantage of frequent discussions with my beloved friend and brother, Mr. S. As far as we can perceive, the opposition manifested in various quarters, to missions to the churches of the East, has almost uniformly been the result of misapprehension. It is matter of fervent gratitude, that in reviewing the whole course of missionary action from our Church in these regions from the very commencement, so little can be found that is in any degree discordant with the principles to which we are persuaded all our acts should be referred as a standard, and which we doubt not are approved by all the correctly informed members of our Church, whatever may be their cast of sentiment on other topics; and that this little has emanated not from any systematic views, but from that inadvertance to which human infirmity is always more or less subject. This is the more extraordinary, when it is considered that our missions to our sister churches in the East were not preceded by all that slow and cautious and thorough deliberation which the nature of the case demanded. How we have been led thus far with so little attempted or executed, to which any well founded objection can be applied, is indeed matter at once of surprise and devout thanksgiving. Can we doubt that the hand of the Lord is in it, and that He who hath thus far guided us, will continue to direct our steps, if we are only faithful and humbly put our trust in Him? I know that many imagine, that the operations, as hitherto conducted, having been opposed of late years by the Patriarch of Constantinople, have on that account been ill advised, improper, and contrary to sound ecclesiastical principles. But they quite forget that the Patriarch has no jurisdiction in Greece, and that nothing has emanated from the ecclesiastical authorities there against us. It is true that certain individuals

of the clergy have given evidence of jealousy and hostility, but others have shown themselves quite favorable, while the government has constantly extended its protecting hand over our institutions. When I first entered Greece I brought with me a letter, written by the venerated presiding Bishop of our Church, and signed by seven or eight other prelates, addressed to the Greek bishops. This important document recognized the Greek Church as a sister church, sympathized with the trials it had undergone while subject to the Turkish yoke, rejoiced that a portion of it was now rendered free, and prayed for its increase in every good word and work. It ended in recommending me, as agent of the Church in the United States, to the kind and christian offices of the Greek bishops and clergy. Through the influence of this letter, I was every where received with civility, and in almost all cases with marked courtesy and attention. The bishops and clergy listened with interest to my details of the constitution of our Church, of its various offices, of the piety, activity and zeal of its ministers of every order, of their earnest desire, not to make proselytes of the members of their churches, but to draw closer the ties of sisterly affection, and hasten the day when we should again all maintain the purity of the faith "in unity of Spirit, and in the bonds of peace." Often have I listened to the response "Lord hasten the day," or terms equivalent. I do not wish to deny that I met with occasional instances of coldness and jealousy, but they were only occasional. It is only to be wondered at that they were not more numerous and more decided, especially considering that tracts had already been widely circulated attacking the peculiar dogmas and even the discipline of the Greek Church, and that their knowledge of our Church was so limited and confused. Well might I have expected to be looked upon as a wolf in sheep's clothing, come to make ravages in their flocks. Yet a feeling consciousness of the low condition to which their Church had been reduced seemed to be so prevalent, and a desire for its improvement to be so greatly on the increase, that when they came to understand the great conformity of our Church to theirs, in all things essential, that we had the same orders of ministry in regular succession from the Apostles; that we worshipped our common God and Saviour, by the help of the Spirit, through the medium of a liturgy almost wholly drawn from those used in primitive times, that we held to the same creed as the foundations of our faith, that we recognized all those who thus maintained the "Apostles doctrine and fellowship" as members, together with us, of the body of Christ,—and that our whole object in addressing ourselves to them was to aid in placing their Church in a position to have her light shine as when her Chrysostoms and Basils, mighty in the Scriptures, proclaimed the truth as it is in Jesus,—when they heard these things, they were not content merely to approve, but they urged my return with means to establish and conduct schools

and diffuse the light of education among the rising generation. Multiplied were the personal attentions heaped upon me to show their good will and regard,—and, if the Committee at that time were surprised at the small amount of my travelling expenses, it was not a little owing to the hospitalities I received in my character of envoy from my Church. With difficulty, in one case, did I prevent a respectable bishop from standing and waiting upon me at table,—the wine reserved from the communion has been brought to me by priests from the parish church, to refresh me when faint and wearied, where the poverty of the place precluded any other supply. One bishop, of his own accord, proposed, if I would visit his distant diocese, that I should preach (through my interpreter) in his church. More than once the idea of a future council was by themselves broached, to which representatives of all episcopally constituted churches should meet to consult upon terms of intercommunion, and take measures for the common spiritual improvement of all. Even special points (to which I should have deemed it imprudent myself to allude) were suggested as likely to be reformed in this way. Wherever I went I took pains to make acquaintance with the higher clergy, and from two or three of them I brought letters of response to Bishop White. Others which have been furnished me, and these would have been more full, but there was a prevalent feeling that it would be unwise and improper to commit themselves in this way, while their Church, as well as state, was in such a disorganized condition. It was a caution creditable to their good sense. My first approach to the Greek Church, it will be remembered, was in the Ionian islands. In them I visited the Bishops of Corfu, Ithaca and Zante, who all showed themselves exceedingly friendly, and the same continued to be the case as I journeyed in Greece Proper. Our mission, then, was no intrusion. We may well say we entered the land by invitation, when we returned with our families, and means of education. We found indeed a greater development of the jealousies, which to some degree existed on my first visit, occasioned by various imprudent acts, in which our Church was not at all concerned, but which, through ignorance, some were led to impute partly to us also. Still, in general our welcome was very cordial, and we received numerous favors and facilities from clergy and laity, magistrates and people. Our earliest teacher was a priest. The Bishop of Athens was our constant visitor, and even made the address at the annual examination of our schools. One of our earliest tracts was dedicated to him, and he readily accepted a large number for distribution. Several others were translated by a gentleman of high standing, (afterwards one of the ministers of state,) living in his own house,—and were submitted to his examination. At the baptism of one of my children, they allowed us the use of the font from one of their churches, and a bishop and some priests, with many of the most respectable people attended. Bishops have written to me for

books, and sent deacons and priests on long journeys to me for the same, and they have afterwards forwarded me letters of thanks, signed with their own hand, and sealed with their official seal. But I will not consume time with more details. Let any one thoroughly and candidly consider the primary establishment and continued operations of our mission to the Greek Church, and they will I think be persuaded that we have not violated Episcopal and primitive principles. But, it is replied, is there not at present a strong hostility on the part of many of the higher clergy, and especially of the Patriarch of Constantinople? This is, indeed, in some degree true. Jealousies and suspicions, (ill founded, but not unnatural,) have gone abroad,—and we have been unable altogether to meet them. *In the first place*, the very name “missionary” is to them of evil omen, as applied to the ministers of another church, sent to operate within their bounds. It has an ill sound and conveys a false idea to both clergy and laity. At one time, you see evidently that they confound it with “Jesuit,”—and they have suffered so much from the intrigues and artifices of this militia of the Papal See, that it is no wonder that it excites unpleasant feelings in their minds. At another, you hear them saying, “what, are we heathen, then, that missionaries are needed for our conversion?” The term is an unfortunate one, and, as I before remarked, if there had been due deliberation before embarking in this enterprise of Christian love to foreign churches, its impropriety would probably have been perceived, and some other designation adopted.

We are here as agents of the Church, and also its representatives, (however unworthy,) commissioned to take up a fixed residence, gather information regarding the Oriental churches, (especially the Greek,) for our own Church, to be centres of information regarding the constitution, doctrines and usages of our Church, to all who feel inclined to inquire, or who are willing to receive our communications, and to do all the spiritual good in our power, without interfering with the legitimate authority of the ecclesiastical rulers. At all events, we hope to be authorized always to explain and say that we are not missionaries according to the ordinary acceptation of the term.

[To be continued.]

JOURNAL OF THE REV. H. SOUTHGATE, [*Continued from page 249.*]

I will relate here two incidents of recent occurrence as illustrations of the mode in which the Roman Catholic missions in the East are conducted. The first has reference to a young Armenian who lately came to me to inquire with regard to the practicability of his becoming a Protestant. Upon questioning him as to his motives, I ascertained that he had lately married contrary to the will of his mother, and that she had since refused to have any intercourse with him. He alleged that she had retained all the property left by his deceased father, and as

their friends generally had taken her part, he had little hope of obtaining any thing from her by a law suit in the Turkish courts: If he carried the matter to the Patriarch, he should certainly be defeated, as it is considered a shameful thing among his people for young persons to marry without the consent of their parents. His only recourse, as he thought, was to become a Protestant, in hope of obtaining the aid of some foreign ambassador. He might, he was assured, immediately recover his rights if he would join the Roman Catholics, but he greatly preferred the side of the Protestants. I did not hesitate to rebuke him sharply for cherishing such a design; but, at the same time, to take away the temptation of his going elsewhere to change his religion, pointed out to him a way in which I thought the matter might be amicably arranged. He promised to try it and departed.

This incident will give you a fair idea of the motives by which most of the Eastern Christians who change their church are governed. I have witnessed or been informed of the operation of them in hundreds of instances. Therefore it is that one never hears of the Oriental Christians changing among themselves; there is no temporal advantage in it. An Armenian never transfers himself to the Greek communion, nor a Jacobite to that of the Nestorians. When they change, it is to form a connexion with some Western body of Christians, and as the Church of Rome is the only one which is willing to receive such proselytes, they generally go in thither. Thus they become, in a manner, Franks, and their temporal condition is often changed for the better. If the Church of England were to open her arms to such refugees, she might, with the present preponderating influence of Great Britain in the East, gather thousands to her bosom. This, of course, she will never do. But the growing evil of such schisms, she and the American Church are bound, as parts of the church Catholic, if possible, to prevent. The expedient is a simple and easy one. Let the British government extend its protection to the Christians of the East universally, I mean to all those connected with the Eastern Churches, for the proselytes of Rome being subject to another foreign power cannot be interfered with by England. Let these oppressed remnants of the original Church of Christ be permitted to look to the British Ambassador, and under him to the British consuls for protection from civil injury, or reparation in the case of it.

With the first display of British generosity, schism will hide its head, while the Churches of the East, relieved from their long ages of oppression, will regain that elasticity and vigor which are the precursors of all growth and improvement. There remains only one other evil to be avoided. It is that we who are permitted to labor for the diffusion of divine and human knowledge among these remarkable, though broken and fallen remains of our ancient religion, do not exceed our commission. It is that we guide the minds which may receive from us their

training and culture, in the ways of duty and obedience. It is that we teach them that charity and love are supreme among the graces of Christianity, that they themselves can gain nothing by forsaking and denouncing their churches, while the cause of Christ must suffer infinite harm, that by quietly submitting for a time to what may seem to require a remedy, inculcating the truth by a holy example in peace and love, every evil will be removed much more speedily, much more effectually, and much more extensively than by deeds of violence and strife. May we have grace, like our Divine Master, not to break a bruised reed or quench the smoking flax. May we learn from him not to say, *thou fool*, to our brother, but to have compassion upon the wandering and those who are out of the way. May we remember that we have beams in our own eyes, and that the churches with which we have to do, possess, (whatever may have been super-added) the same original treasures that we possess, and are built upon the foundations on which we claim to stand. The second incident to which I alluded is as follows. Some time ago a priest of the Armenian Church was found guilty of adultery, convicted, degraded from his office and sent to prison. He is a man, I am informed by several who knew him, of the most unprincipled character. At the time of the secession of the Armenian Bishop, mentioned in my last journal, he was still in prison. Hearing of that event he immediately devised means for his escape. He wrote a letter to the bishop expressing his desire to become a Roman Catholic, and begging that for this purpose, some interposition might be made in his favor to procure his release. Application was made to the French ambassador and by him to the Turkish government,—of course it succeeded. The man was set at liberty, and may now be seen walking about the streets in the dress of a Jesuit. You may judge from all this the character of papal proselytism in these countries. I cannot think there is much to fear from such movements. Sooner or later they must overleap themselves. But I wish to detail every thing to you as fully as my time will allow, that our field may become more and more familiar to you and that the grounds of the general policy of our missions may become more and more apparent,—in a word, that you may, in imagination, approach as nearly as possible to that state in which a man sees with his own eyes and hears with his ears.

In a former part of this journal I have alluded to the effect of revolutionary principles in the few instances in which they have been introduced into missions among the Eastern Christians. I will here record the history of one of the cases alluded to, for the sake of the very interesting lesson which it conveys. In the year 1831, a lay dissenting missionary from England arrived at Bagdad and commenced operations among the Armenian Christians of that city. The people were favorable to the undertaking, and engaged to send their children to his school, upon condition that no attempt should be made to seduce them from

their church. The missionary assented and the school was established. It was conceded, however, that the Bible should be read and taught in the school, and other religious instruction given. Under these happy auspices the institution grew and flourished. The children advanced rapidly in knowledge and the effects of their instruction soon became visible. They carried home to their parents what they learned in the school, and the parents were often surprised to hear them speak of the doctrines and duties of religion, as they had learned them from the Bible, in a manner above their years. At length the dreadful plague came, and during its continuance the school was suspended. About this time arrived three other missionaries from England, all of them laymen. When the ravages of the plague had ceased, the school was re-opened, and as many of the children as could be found were gathered into it. It was at this time that the event occurred which brought ruin upon the mission. An orphan boy had come under the instruction of the missionaries, and seems to have been, in part at least, dependent upon them. They had observed in him such a change of character as induced them to believe that he had been renewed by the Spirit of God. He had been baptized in his own church, when an infant. But the belief of the missionaries was, that baptism was valid only after a spiritual renewal of the heart in after life. They, therefore, undertook to re-baptize him. The effect was instantaneous. The whole Armenian population were aroused against the missionaries. The children were withdrawn from the school and the mission swept entirely away. The effect was more decisive in the present instance from the parents conceiving that a positive compact had been violated. Be that as it may, from that time the feelings of the Christians of Bagdad have been hermetically sealed against the benevolent offers of their western brethren. They regard the name of *missionary* as synonymous with that of *sectarian*, and from this one unfortunate event, it seems likely to result, that both the excitement and the remembrance of it must pass away before another effort can be made for their improvement.

Reforms in Turkey.—The following extract is from Mr. Southgate's MS. notes, on his former journey, (1833,) from Diarbekir to Constantinople.

Hafiz, Pasha of Kharpout, is one of the most remarkable men in Turkey. He combines the character of a sincere Mussulman with the highest desire for improvement, and an uncommon degree of liberality towards Christians, with a strict performance of the duties of his religion. This is a very rare combination in these days. I have seldom seen a Turk really interested in the work of reform that is going on in these countries, who was not proportionally loose in his religious principles, and I have as seldom seen a rigid Mussulman who was not at heart unfriendly to these modern innovations. In truth the new order of things has a very feeble

hold upon the judgment or the feelings of the people. It is sustained alone by the power of government. If the ruling policy were to change to-morrow, the whole nation would revert to their ancient Mussulman habits without a struggle, I might almost say, without a regret. The enterprise is certainly a great one, for it is the last hope of the country, and viewing only the external changes which have been produced, it may be said that much has been accomplished. But, to quote the language which a Mussulman friend held to me the other day, "the reforms have begun at the wrong end. They are plastered upon the people before they are able to understand or appreciate them. Take for instance the business of quarantines which are now established throughout the empire. The expense of them is enormous, and all that the people understand of it is, that the money comes out of their own pockets. They have no idea of the benefits of quarantines, nor are their minds sufficiently enlarged to comprehend the advantages which must accrue from them to the commerce and general prosperity of the country. All that they know is, that there is no immediate return. Immense sums of money are expended for the salaries of officers, and the people are only the worse for it. They pay the money and receive no benefit of the same kind, which is the only benefit that they are capable of appreciating. So it is with that other great reform, so much talked of,—the suppression of extortion by the Pashas and Beys and Aghas who govern the country. Now every officer has his salary and is not allowed to take a farthing from the people beyond the regularly assessed taxes, which, moreover, are collected not by the governors, but by others appointed for the purpose. This is all very good, and the consequence is, that there is, compared with former days, no oppression in the country. But what do the people say to all this? Why, formerly the mass of them paid little or nothing to government. The governors, according to the old-fashioned rule, paid handsomely for their offices and then filled their own pockets by extortions from the people. But those who chiefly felt these extortions were the rich; the poorer and middling classes had nothing to tempt the rapacity of their rulers. The mass of the people escaped. Now, in these happy days of justice, the officers of government, from the highest minister of state down to the village-chief, are all salaried, and no extortion is allowed. But the millions required for these salaries must come from the public chest, and this must be replenished by new taxes, which fall in equal proportion upon the poor and the rich. The poor, therefore, feel a burden which they never felt before. They look upon the law as a favor to the rich and a curse to them. You may talk to them of justice and the blessings of civil security, but what are these to men who never had an idea of such beatitudes, when they see that they are paying their rulers nearly double what they used to pay, for the bread

which they eat.* The fault is, that all these new blessings are quite ahead of the people. Elevate them first, instruct them, make them feel their wants, and then civil and political reforms will come in their natural order. As it is, they are so many false appendages stuck upon the ignorance and degradation of the nation, and much more easily thrown off than preserved."

This was very nearly the language of a Mussulman, and I confess that I was unable to answer his argument.

PROCEEDINGS.

DOMESTIC COMMITTEE.

July 30, 1841.—*Special Meeting.*—The Rev. Dr. M'Vickar was called to the chair.

The Rev. G. S. Davis, the Rev. B. Halsted and the Rev. A. Phelps, were appointed missionaries in Indiana.

INTELLIGENCE.

MISSIONARY NOTICES (DOMESTIC.)—The Rev. R. F. Cadle has been transferred from Prairie du Chien, Wisconsin, to Prairieville and vicinity in that Territory; and the Rev. W. Adams, the Rev. J. L. Breck, and the Rev. J. H. Hobart have also been assigned to the same place and vicinity. The Rev. C. B. Stout has resigned his appointment as a missionary in Michigan, and become the rector of a parish in western New-York.

The Rev. G. S. Davis, the Rev. B. Halsted and the Rev. A. Phelps have been appointed missionaries within Bishop Kemper's jurisdiction for Indiana.

FUNDS FOR DOMESTIC MISSIONS.—The Domestic Committee have received from the contributions of the Church, since the Annual Meeting of the Board, (two and a half months,) \$2023 24; and since that time their payments have amounted to \$6994 98. The necessity for further and prompt remittances in order to enable them to meet the dues of the first of October, is obvious.

It will be seen that the number of missionaries has been increased by several recent appointments; and further applications are pending.

MARDIN.—The Rev. Mr. Southgate, on the 14th of May, had proceeded three days journey beyond Trebizond, on his way to Mardin. His principal objects in this visit are, to make known

* This argument was used at Constantinople, where grain is a monopoly of government. The public treasury is filled by increasing the price of bread.

to the heads of the Syrian Church, the Episcopal Church in America, to offer aid in the education and improvement of the people, to ascertain the present state of the Syrian Church and the moral condition of the people, and to arrange, if practicable, for the commencement of a mission.

“In myself,” says Mr. S., “I deeply feel that I am wholly insufficient for a work of such surpassing magnitude and importance. But I should do dishonor to the goodness and power of God, if I did not also feel that his strength is sufficient for me. In that strength alone I go. I have trusted it heretofore, and it has never failed me. I trust it again with renewed confidence, and though it must cost me the most painful separation that earth can know, and though from my going alone it must be attended with incessant and severe trial—a trial which my experience has taught me but too truly to estimate—I am enabled to look forward to it with confidence and hope and joy.”

TEXAS.—At Matagorda, the Rev. Mr. Ives reports that the Church has now taken externally the stand which the population and means of the place will allow. The great work before him being the increase of piety in the hearers of the word. The whole community appeared to desire that the Church in their midst should prosper. The extreme heat had rendered it unsafe to attempt more than one service in the day (5 o'clock, P. M.)

The Rev. Mr. Eaton reports from Galveston, that in consequence of the encouraging amount subscribed for a church, and the liberal facilities afforded for its erection by Mr. Charles Power, an English merchant, resident in Galveston, measures had been taken to commence the building. A neat gothic structure 40 feet by 70 is in progress, to be completed by the 1st January next, and not to exceed in cost \$4400. For a part of this sum, the parish relies upon aid expected from the United States. A memorial has been forwarded from this parish praying for the appointment of a missionary Bishop for Texas, at the approaching General Convention.

BOARD OF MISSIONS.—The Triennial Meeting of the Board of Missions will be held in St. John's Chapel, New-York, on the 7th of October, at 5, P. M.

SPIRIT OF MISSIONS.—We beg to remind our subscribers and agents of the importance of a prompt remittance of their dues.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

Contributions received by the Treasurer of the Committee for Domestic Missions, from 15th of July to 31st of August, 1841.

| | | |
|---|------------------|--------|
| DIOCESE OF VERMONT. | | |
| An Episcopalian, for Bp. Kemper's Mission, - - - | 10 00— | 10 00 |
| DIOCESE OF CONNECTICUT. | | |
| Bethlem, Christ Ch., - - - - - | 8 50— | 8 50 |
| DIOCESE OF NEW-YORK. | | |
| New-York, Epiphany Ch., - - - - - | 5 00 | |
| Miscellaneous, - - - - - | 6 00— | 11 00 |
| DIOCESE OF NEW-JERSEY. | | |
| Paterson, St. Paul's Ch., for Bishop Kemper, - - - | 6 00 | |
| Jersey City, St. Matthew's Ch., a member, - - - | 2 00— | 8 00 |
| DIOCESE OF PENNSYLVANIA. | | |
| Chester Co., an Episcopalian, - - - - - | 40 60 | |
| Philadelphia, St. Andrew's Ch., (one half,) - - - | 44 48 | |
| “ St. James' Ch., (one half,) - - - - - | 57 84— | 142 92 |
| DIOCESE OF DELAWARE. | | |
| New-Castle, Emanuel Ch., - - - - - | 20 00— | 20 00 |
| DIOCESE OF MARYLAND. | | |
| Baltimore, St. Peter's Ch., for Bp. Otey's Seminary, - - - | 1 00 | |
| Frederick Co., Zion Parish, - - - - - | 2 00— | 3 00 |
| DIOCESE OF VIRGINIA. | | |
| Fredericksburgh, St. George's Ch., (one half,) - - - | 33 27 | |
| Alexandria, D. C., Missionary Soc. Theol. Seminary, - - - | 17 50 | |
| Orange, St. Thomas' Ch., - - - - - | 13 05 | |
| Green Hill, S. G. Miller, - - - - - | 5 00 | |
| Halifax C. H., Antrim Parish, Rev. J. Grammar, - - - | 4 62— | 63 44 |
| DIOCESE OF SOUTH CAROLINA. | | |
| Beaufort, St. Helena Ch., Ladies' Working Association, - - - | 131 00 | |
| Charleston, St. Philip's Ch., - - - - - | 140 00 | |
| “ St. Peter's Ch., - - - - - | 50 00 | |
| “ St. Michael's Ch., - - - - - | 45 00 | |
| “ St. Stephen's Chapel, - - - - - | 10 63 | |
| Columbia, Trinity Ch., - - - - - | 82 00 | |
| Edisto, Trinity Ch., (for Jubilee College, \$50.) - - - | 120 00 | |
| Prince William Parish, (for Jubilee College, \$50.) - - - | 201 50 | |
| Waccamaw, All-Saints' Ch., - - - - - | 25 00 | |
| St. Luke's Parish, - - - - - | 5 00 | |
| Monthly Missionary Lecture, - - - - - | 27 00— | 837 13 |
| DIOCESE OF MISSISSIPPI. | | |
| Columbus, St. Paul's Ch., (a missionary station,) - - - | 3 68 | |
| Vicksburgh, Christ Church, Mrs. H. T. Scott, \$2 50; Mrs. M. J. Randolph, \$2 50, - - - - - | 5 00— | 8 68 |
| DIOCESE OF ALABAMA. | | |
| Russell Co., a daughter of the Church, - - - - - | 32 00— | 32 00 |
| DIOCESE OF TENNESSEE. | | |
| Memphis, Calvary Ch., (a missionary station,) - - - | 25 00— | 25 00 |
| DIOCESE OF MICHIGAN. | | |
| Ann Arbor, St. Andrew's Ch., - - - - - | 4 00 | |
| Detroit, Trinity Ch., H. P. Baldwin, Esq., - - - | 12 00— | 16 00 |
| DIOCESE OF INDIANA. | | |
| Jeffersonville, St. Paul's Church, (a missionary station,) - - - | 4 00— | 4 00 |
| DIOCESE OF WISCONSIN. | | |
| Milwaukie, St. Paul's Church, (a missionary station,) - - - | 5 00— | 5 00 |
| | <u>\$1194 67</u> | |
| Total contributions since June 15, (two and a half months,) \$2023 24 | | |
| Total payments since June 15, - - - - - | 6994 98 | |

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following donations from 15th July to 15th August, 1841.

| | | | |
|--|--|--------|-----------|
| MAINE. | | | |
| Saccarappa, a family, - - - - - | | 5 00— | 5 00 |
| MASSACHUSETTS. | | | |
| Andover, Christ, an individual, - - - - - | | 2 00 | |
| Boston, Free Chapel, Monthly Missionary Meeting, - - - - - | | 5 00 | |
| “ St. Paul’s, Sunday School, for support of 4 children at African Mission, - - - - - | | 34 00— | 41 00 |
| NEW-YORK. | | | |
| New-Rochelle, Trinity, a lady, - - - - - | | 5 00 | |
| New-York, Epiphany, J. T. Walton, - - - - - | | 5 00 | |
| “ Mrs. M. C. Demnick, - - - - - | | 5 00 | |
| Troy, St. John’s, from several members, for Greece, - - - - - | | 14 00— | 29 00 |
| NEW-JERSEY. | | | |
| Elizabethtown, St. John’s, S. School, for School of Industry, Athens, \$10; collection, for Athens, \$17 65, - - - - - | | 27 65 | |
| Jersey City, St. Matthew’s, - - - - - | | 2 00— | 29 65 |
| PENNSYLVANIA. | | | |
| Chester City, St. Paul’s, “an Episcopalian,” - - - - - | | 40 60 | |
| Harrisburg, St. Stephen’s - - - - - | | 15 00 | |
| Holmesburg, Emanuel Chapel, Sunday School, for Africa, - - - - - | | 3 31 | |
| Philadelphia, St. Paul’s, Missionary Association, - - - - - | | 100 00 | |
| “ Collection in St. James’ Ch., after annual sermon before Board of Missions, - - - - - | | 57 84 | |
| “ Do. after Miss. meeting at St. Andrew’s, - - - - - | | 44 47 | |
| Wilkesbarre, St. Stephen’s, collection, for Africa, \$21 12; for Greece, \$21 92; for Foreign Missions, in part, \$6 96, - - - - - | | 50 00— | 311 22 |
| MARYLAND. | | | |
| Baltimore, St. Peter’s, \$75 50; for Africa, \$5, - - - - - | | 80 50 | |
| Georgetown, D. C., Christ, Missionary Society of Male S. School, for Mardin, - - - - - | | 30 00— | 110 50 |
| VIRGINIA. | | | |
| Alexandria, D. C., Missionary Soc. of Theol. Seminary, \$32 50; for China, \$5, - - - - - | | 37 50 | |
| “ Do. being a collection in St. George’s Ch., Fredericksburg, (one half), - - - - - | | 32 00 | |
| “ Miss Winter, for Athens, - - - - - | | 5 00 | |
| Farquier Co., Hamilton Parish, Dr. Robert E. Peyton, - - - - - | | 17 00 | |
| Fairfax Co., Falls Ch., - - - - - | | 1 50 | |
| Green Hill, Samuel Miller, - - - - - | | 2 50 | |
| Halifax C. H., Rev. J. Grammer, - - - - - | | 5 00 | |
| Orange, St. Thomas’, for Athens, - - - - - | | 26 10— | 126 60 |
| SOUTH CAROLINA. | | | |
| Beaufort, St. Helena, Ladies’ Miss. Assoc., for Greece, \$129; Monthly offering, \$113; for Africa, \$27, - - - - - | | 269 00 | |
| Charleston, St. Michael’s, offerings, - - - - - | | 15 00 | |
| “ St. Philip’s, for Texas, \$10; for Africa, \$31; for Mardin, \$16; for Greece, \$3, - - - - - | | 60 00 | |
| “ St. Peter’s, offering for Africa, - - - - - | | 55 15 | |
| Columbia, Trinity, offerings, \$52; for Greece, \$6, - - - - - | | 58 00 | |
| Edisto, Trinity, from several members, for Texas, \$25; for Greece, \$25; Rev. C. E. Leverett, for Texas, \$16; Mrs. Leverett, for Africa, \$20, - - - - - | | 86 00 | |
| Prince William Parish, \$165; for China, \$30; legacy of a little child, \$1 50, - - - - - | | 196 50 | |
| St. John’s Island, St. John’s, collection, \$3 75; S. C. R. La R., \$21 87; B. Y., \$6; T. M. C. C., \$5; M. I. V., \$5; M. I., \$5; S. C., \$5; colored communicants, \$1 06, - - - - - | | 52 68— | 792 33 |
| MISSISSIPPI. | | | |
| Vicksburg, Mrs. H. T. Scott, \$2 50; Mrs. M. J. Randolph, \$2 50, - - - - - | | 5 00— | 5 00 |
| OHIO. | | | |
| Stuebenville, St. Paul’s, for educating Philander Chase, in Africa, - - - - - | | 20 00— | 20 00 |
| MICHIGAN. | | | |
| Detroit, H. P. Baldwin, - - - - - | | 8 00— | 8 00 |
| (Total since June 15, \$2198 08.) | | | \$1478 30 |

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